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Sound Readings For Busy People.

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Rev. James M. Hayes, S. J.
Chicago, Ill.

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Article No. 1.**SPEECH OF CHARLES A. WINGERTER, M. D., '87,
TO THE FORDHAM GRADUATES OF 1908.**

Young men of the graduating class, my first word to you shall be one of congratulation. Alma Mater has crowned you with her Well Done. It is a precious title. May the felicitations of all who are here to greet you by their presence, help you to appreciate it fully. This is your Commencement Day. To-day you begin life's race. God speed you in it. But remember that while the prize is offered to all who start, it is given only to those who persevere to the finish at the goal. I might be expected to offer you some words of exhortation to guide you on the way, but the splendid discourses to which I have just listened, prompt me imperatively to give voice to a theme that has long lain close to my heart.

You have recounted to us in brief the story of Catholicity in New York. In it Fordham and old St. John's have had no paltry place. It is a story that would stir the soul of any man not emotionally dead. It is a story that rips the heart at times and expands it in turn. It is a story good to hear, good for you who can carry its lessons and its inspirations with you into the arena of life, whither you are just starting with the strength and hope and energy and optimism of youth. It is good for us, your elder brothers, who have already battled for a space, and who, panting and weary, but undaunted, have come back to sit a moment to-day at the feet of our foster mother, to repose and gain new courage and vigor when we take up the fight anew. To-day we rest; to-day we relax our straightened sinews and our over-strung nerves. We have become as little children again and reclining at our Alma Mater's feet, with her soothing touch upon our brows, we have listened while she told us, through you as her mouth-piece, the story of the heroes of one hundred years ago, who witnessed for the truth here about her. It is a story as thrilling as the wonder tales of our childhood. The progress of the Church in New York during the past century has been passing marvelous. In 1808, when the first Bishop of New York was consecrated, Catholicity in this region was feebler than is to-day the most obscure sect, new-born of yesterday. The week of celebrations on the occasion of the centenary that has just passed gave us such

a wonderful display of strength of organization and number of adherents, that it not only dumbfounded those outside the Church, but made us ourselves even gasp with astonishment.

Ex pede herculem. This centenary was not the first in America. During the same week when you, exulting in your strength, lifted your voices and praise to God for the wonders that His hands had wrought, the Diocese of Boston and the Diocese of Philadelphia were telling a story like unto yours, were rejoicing in a like growth and power, were thanking the same God of truth whose spirit is renewing the face of the land. Other centenaries are likewise to follow. Through **each** one we must derive knowledge and fresh inspiration. Through them all rings out a dominant tone of thanksgiving and exultation, but we must not forget to listen for that deeper tone that vibrates from the iron string of duty, telling of duty done and duty still to do. God works His marvels through human hands and in the patience of His eternity He often sees the fruition of His Divine plans delayed, when the human instruments that He has chosen fail to measure up to their huge responsibilities. Here is a thought to make us tremble indeed. As we recall, at your bidding, the heroic stories of the early Missionaries, who by arduous lives and sometimes bloody deaths witnessed for the true God in the face of savage nature and still more savage man; of the Great Prelates who witnessed for Catholicity in the forefront of the battle and opposed themselves to the bigotry of ignorance, and, still worse, indifference; of the great educators who witnessed for the God of right learning in the schools and splendid colleges; of the men and women who slowly built up the noble charities that witnessed for the God of infinite mercy and love—as we recall all the things which these centenaries predicate, we are forced to ask ourselves the question, and what are we now to do? *Noblesse oblige.* Having had placed in our hands the princely heritage of the glorious deeds done with heroic energy by the past and the passing generations, we must perforce ask ourselves, is this all, is the work finished, are we, the heirs of these our forebears, to idly stagnate now, to sit down in luxurious indolence, to rest content with the laurels of our fathers and our elder brothers?

Your voices, resonant of youth; your eyes scintillating with the fire of energy that will not be subdued; your hearts, vibrant with power of endurance that asks to be but tried; your souls, enkindled at this University by the ambition to make your lives to count for something that is worth while—give the answer

back, no. Show to us our work, that we may do it. And it is still true, as of old, "Blessed is the man who has found his work, let him ask for no greater blessing." Our work! What task lies before the educated Catholics of America at this hour crying out to us to take it up and to do it? What task? Standing in the bright light of all history, with the echoes of the centenary still ringing in our ears, with the record of the wondrous progress of the last ten decades spread open before our eyes, we cannot but see that God wishes America to be made a Catholic nation in the years that lie immediately before us, and that He has chosen the educated laity to be His special instruments. Each one of us has been called to the vocation of an apostle. The apostolic work of the past is told in history's scroll; the future is known to the secret counsels of God, and to-day with the great apostle of the gentiles, in the presence of Heaven we cry out, "Oh, the depth of the riches, the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counselor?" Nevertheless, in all reverence, we are permitted to read His purpose when His unerring finger has written it plain and big in human history, and he who runs may read that God designed this new world to be a new temple, wherein worship to Him, the God of Freedom and Truth, shall be untrammelled to the end of time. Nothing ever delays the completion of His plans save the perverseness of man whom He has dowered with free will. Had it not been for the weakness of the Catholics in Europe, who in the fifteenth century followed a blind leader of the blind into the noisome darkness of a pestilential heresy, America would be Catholic to-day, yea, all these four hundred years. It makes us shudder to think of the graces lost to the children of our fatherland, because of the falling away of men whom God had called. If we fail in the purpose of our duty now, our sins of omission will bring frightful loss to generations yet unborn. But if we do not fail, what then? God only knows surely; we can only guess. I verily believe that if even a majority of the Catholics of this nation will perform even a moiety of their duty, our land will be dominantly Catholic within fifty years.

Our land! It is ours in every sense of the word. America belongs to us by every right, human and divine. The stamp of Catholicity marks every page of her history, and the seal of the Church of the living God of Freedom has made its impress upon

her every corner of the continent. There is now no time, nor is there need before this audience, to name chapter headings even of this New World's story; and you all know the bright lines of the Church's history in the older world—the Apostles and the first martyrs; the catacombs; the persecutions of the bloody Cæsars of Rome; the arena and its beasts and the human tortures; and then the barbarian hordes from the North, with merciless hoofs and flame and sword—Goth and Visgoth, Vandal and Hun; and then when these had been half tamed, the feudal lords sitting in the seats of the mighty—vassalage and serf men; then kings and emperors striving by precedent piled on precedent to throttle the Church because she taught that truth that was to make men free. The bars of privilege and caste welded always stronger and thicker, the bonds of dominion tightened ever more and more, till to man's eyes in the elder world, the Church, Christ's Spouse, and Freedom, the daughter of God, seemed hopelessly fettered forever. But His divine plan held in reserve a new world and a discoverer. A Catholic mariner was seized by a sublime inspiration; when he was almost overwhelmed by the obstacles that beset him, a Catholic priest helped him to new hope and courage; a Catholic cardinal found for him the ear of the powerful; a Catholic king gave him the first serious audience; a Catholic queen pledged a precious crown to find him ships and men; a Catholic crew followed his fortunes into the peril of unknown seas; Catholic prayers brought him fortitude and endurance through all the weary months and leagues, the Catholic hymn to the Virgin mother—Star of the Sea—lightened his heart and was the first chorus of human voices that ever floated on the breezes of the mid-Atlantic; and when the long voyage was at an end and a new world was found, a Catholic admiral planted the Cross—symbol of the Catholic Faith—upon a continent to which a Catholic gave the name America, and on which the Catholic sacrifice of the Mass was the first act of supreme worship to the true and living God.

And this was only the beginning. Catholic missionaries and explorers blazed the way through trackless forests, mounted the rivers to their sources, measured the lakes and gulf, marked out the capes and bays, and named them for the Catholic saints of God. Go where you will, from the northernmost coast on the east to the Isles of the Caribbean Sea, to the southern pole, up along the western shores, and then pierce into the very heart of the continent, and you will find everywhere the seal of the

Catholic Church. St. Lawrence, St. Charles, St. Augustine, Santiago, Santo Domingo, San Juan, Sante Marie, San Lucas, San Fernando, San Felipe, Santa Monica, San Francisco, San Antonio, St. Louis, St. Paul—are merely part of America's endless litany of names illustrious in the Church of Saints.

San Salvador, Vera Cruz, Santa Cruz, are no less eloquent of the Catholic Faith, and as the traveler crossing our land climbs to the opening through the mighty mountains that form the rocky backbone of the northern continent, he finds his way leading him by the Sangre de Christo Range. These "Mountains of Christ's Blood" that divide the refreshing rains of heaven, sending them to fertilize and renew the eastern and the western valleys, might well be symbolic of Christ's Church, whose Sacraments are the generators whereby the Redeemer's saving blood, descending, is renewing the face of America from the Atlantic to the Pacific slope. And then a marvel that well might be a sign from God Himself! That at the topmost height of a mid-continent stands the Mount of the Holy Cross, as if in the end the Creator far away back in the long ago on the morning of creation had closed those two mighty chasms crossing each other on the bleak mountain-side; and filled deep with the eternal snows of Heaven, to publish to all men His design, to proclaim to all that this New World was prepared by the unfettered Faith of that Church that has ever held His Holy Cross in deepest veneration.

God's hand has writ His purpose plain. America is to be a Catholic land, and a divine call utters now for a lay apostolate to aid the priests of God. Adown the centuries re-echoes the cry of the hermit crusader, "God wills it." At this hour a great field is ripe for the harvest. It lies deep before us and the sun is already high. It waits for us to gird our loins and go to garner the rich grain of souls. Shall we, the workers, be found wanting? Shall the grain fall to waste because of our neglect? Heaven forbid!

And yet two great facts appear to the eyes of all observers of religious convictions in America to-day! The first is that the mind of America is open to know the truth and the heart of America is eager to embrace it. For lo, these many years the non-Catholic creeds have been crumbling fast to pieces, and their sincere but misguided adherents are now standing dismayed before the sinking ruins, crying out: "We have been deceived by false prophets! Show us God's truth, that we may believe. We have followed false lights! Show us the true light that enlight-

eneth every man that cometh into the world. We have erected to liberty a temple on the shifting sands of changing heresies. Who will show us the sure pillar and ground of truth, that we may build thereon a freedom that shall endure?"

Shall our brothers starve while our hands are burdened down with the riches of God, and shall we not give them of our plenty? Shall souls athirst for the saving waters of truth be left to lie and perish in the hot deserts of doubt, and shall we not carry to them of the Sacramental streams whose floods are overflowing our souls? Shall our fellows be left to buffet with the rough winds of merciless error, and we not share with them our shelter in the House of the living God?

Alas! The second salient fact apparent to the workers in the mission field for non-Catholics is an incredible neglect by the Catholic laity of America of the sacred opportunity knocking at our doors, an incomprehensible indifference on our part in respect of the paramount duty that cries to us insistently to be done.

Let us then be up and doing! "Get thy spindle and distaff ready and God will send the flax." Louder than a clarion's tone comes to us from on High the call to enlist in the apostolate of the laity, and up from the soil of our birthland the call rebounds with undiminished clamor.

You have been taught in this great University to love God and your conscience first, but to love your native land next only to them, to guard it as you would the apple of your eye. Your fathers and your fathers' sires marched and fought and wrought and poured out their heart's best blood in lavish streams to bring into being this great Republic, where the tears of the people of all lands are wiped away, where cherub children are born to liberty, sing its songs and grow up in its strength and might; and later on when a mighty peril placed the nation's life in direst jeopardy, your fellow Catholics in numbers that cannot be counted walked again the perilous heights of a duty undismayed, and fought and bled anew that a government of the people, for the people and by the people should not perish from the earth.

And shall we fail to bring to this nation that we love the only blessing that can give it lasting life—the Faith of that God Who is the Way, the Truth and the Life? The Catholic Church stands for those things especially which America needs most of all the peoples of the earth. Some one has said that our Church is the apotheosis of authority. She teaches reverence for the constituted powers and loving obedience to law; she teaches

submission to control, and that is the first habit of self-control in the individual, and this in turn is an indispensable condition of self-government in a community. She stands likewise for religion in individual existence; she stands for religion in education; she stands for an indissoluble marriage; she stands for the right of property; she stands for the rights of labor. In a word, moulding the man, preserving the home, safeguarding the State, her forces stand guard with tireless vigilance, with dauntless and divine courage at every portal through which danger may come to the Commonwealth. Every patriotic impulse that surges up with the rich red blood of our hearts urges us to insure our country's welfare by the conversion of America to the Catholic Faith.

Let us then be up and doing in very truth! For us no lurking in the comfortable shades! No skulking in the pleasant by-paths! No trailing towards the rear! It should never be said of any graduate in this University, it must not be said of any one of this day's class of graduates, that he shirked the call to the firing line in these days of tremendous opportunity and grim responsibility. Young gentlemen, you have been cast in no narrow mould. The wisdom of centuries has **guided the teaching** that has shaped your characters, trained your minds, sharpened your faculties, and filled your breasts with precious knowledge in this great seat of Catholic learning. Holy Mother Church in this citadel of her strength has armed you in changeless truth, has girded you with the bucklers of righteousness and faith, has put the peaceful weapons of knowledge and wisdom into your hands, and to-day your Alma Mater tells you God speed, and bids me point out to you the battlefield where victory awaits your coming. Go then with a soldier's heart and intent on preserving a soldier's honor. The need of the hour raises for you your standard—the banner of the apostolate. All of you are called, some of you may be chosen. On the foreheads of some the holy chrism of the sacred anointing may be placed, but into the hands of each one of you is given the falchion of the soldier of God and the Cross of the Crusader is put upon the breasts of all.

Go and take your place wherever it is assigned you, high or low. Do your particular duty whatever it may be, remembering that "on what field or in what uniform or with what arms we do our duty matters little, or even what our duty is, great or small, splendid or obscure; only to find our duty certainly;

somewhere, somehow, to do it faithfully, makes us good, strong, happy and useful men, and attunes our lives into some feeble echo of the light divine."

The success of the masterful orchestra depends on the measure of accord of all its instruments, and the subservience of each and all to the spirit and motif of the masterpiece that is to be rendered. It will not do for one musician, out of humble modesty, to play more softly than his part requires, nor will it do for another, in order to draw vain attention to himself, to blow blasts so loud as to mar the general effect desired. Each must play his part, so that it will fit into perfect harmony, despite his humility, despite his pride, thinking not of himself, but only of the glorious symphony to which he is chosen to contribute.

A future centenary may tell of some of you as God's anointed missionaries. From your ranks may be added names to the illustrious prelates on your Alma Mater's splendid rolls; some of you may be intended to further in a preëminent manner the cause of Catholic education; the works of Christian charity may be enhanced by the largesse of labor and of substance from great other some. But even if it is not to be so, it matters not; even if your names are to be engraven on no tablets of bronze and your praises to be sung by no mortal voice, your true success as apostles will be assured if you cling fast to the principles of honor and duty and fidelity to God taught you in these classic shades. Behind the great and glorious galaxy of suns which we are permitted to see in the Heavens, there are unnumbered myriads of no lesser stars, known only to the Creator, God, Who made them and flung them into space to spin in the tireless and distant orbits marked out for them by His wisdom. The most glorious stories of heroes are those that are never told on history's page, the gladdest pæans are those that are never sung by human lips. Men have witnessed for the truth, for the reality and power of the life eternal, not only by their labors, their achievements, their characters, and their sufferings, but also by their defeats. Somewhere at this hour is being sung the hymn of glory to the vanquished. Many whom the world pities as victims will be crowned as victors by the omniscient and just God. It is no dishonor to lie dead and vanquished on the field of battle when your face is turned towards the foe that smites you and the brightest light of Divine scrutiny can find no flaw in your armor and no stain upon your shield. We must all learn the lesson of renunciation. We cannot go forward to any prize

without leaving behind many things that seem desirable. We may be shadowed by sorrow, scourged by the fierce fires of suffering, panged by the sharp stings of defeat, but we must not murmur as we renounce. We must think only of the prize.

Go forth then, inflamed with holy zeal and tempered with power to endure. Go forth in God's name, living your lives in His presence, emulating the divine wisdom of the Church which ever bears witness to the truth without prospect or retrospect, which does always the true thing without regard of consequences, which is never a time-server, which hesitates never at the call of truth to counter at sharp angles passions and the fury of the day, no matter what the odds. Let not even the certainty of failure daunt you. Fight pluckily to the last ditch. Men are most often won through their imaginations and are attracted by sheer admiration of a fearlessness that despises their disapproval. Instinctively do they seek to imitate what they admire and to resemble those whom they honor and esteem. You will preach your apostolate by example. A noble, upright, generous life is a continuous exhortation, more eloquent than rich sonorous phrases, more efficacious than rounded and balanced sentence. By your lives go and preach your apostolate. Your very presence will be a spur and incentive to men to embrace your holy faith. Young men, go, with your lives trained in strong, impartial and gentle thought, your hearts disciplined in purity and unselfish love, your tongues controlled to silence and to truth and stainless speech, your souls inured to the law of right living and of selfless service; go, dauntless, steadfast, serene. Without striving to convert, you will yet convince; without brandishing vain arguments, you will yet subtly teach; without laying snares to gain the opinions of men, you will gain their minds to see the imprisoned splendor of the truth and subdue their hearts to embrace it. My brothers, go forth! A great work of apostolic charity awaits you. Go! You have been made your brothers' keepers; the future of the faith in America is entrusted in some part to your zeal. Go! Your Alma Mater expects you to do your duty and hold untarnished the honor of her name.

The Japanese Catholic University, under the direction of the Jesuit Fathers, will soon be opened in Tokio. One of the fathers engaged is Rev. James Rockliffe, S. J., from Buffalo, U. S. (Catholic Columbian).

Article No. 2.**HE KNEW IN WHOM HE TRUSTED.**

(Holy Family Church Calendar, June, 1906.)

Our readers will find the following communication from Rev. Father Hayes both interesting and edifying:

Chicago, April, 1906.

To the Editor of the Calendar:

Mr. Editor:—When complying, in my eightieth year, with your kind request to copy for publication in the Calendar the following private letter of mine to a dear friend long since deceased, I thought it would edify to mention a circumstance not alluded to in the letter itself.

In the year 1851 my father was present in the Novitiate chapel at Florissant, Mo., during the taking of my first vows. After the ceremony, conversing with the Provincial, he spoke of the great joy it was to him to have one of his children thus dedicated to God's service and expressed his regret that Missouri was so distant from Canada, that he feared he would not have his help in his last moments. "Have no uneasiness on that point, my dear Doctor," said the Provincial, "I promise you on the part of the Society that unless it be absolutely impossible you shall have him with you."

From many little circumstances occurring during the following years I was always convinced that my dear father's habitual childlike faith had taken these words of Reverend Father Provincial as a guarantee from above that his desire would be fulfilled.

[COPY.]

St. Louis, Mo., Dec. 2, 1875.

To J. D. O'Leary, Esq., Louisville, Kentucky:

Dear David:—When I wrote to you last I had not time to mention particulars about Canada. The first intimation I had at all of father being ill was a telegram of Martin's from Seaforth on evening of October 27th that he was "sinking fast" and that I should start at once. I immediately telegraphed to you and left by first train next morning—Thursday—about 8 o'clock. At about the same hour on Saturday morning I arrived at Ottawa, which is quite a large city. It seemed to me of some 50,000. But it was 9 o'clock before I reached Barry's house, which is about three or four miles in the bush on the other side of the

large river. I don't suppose I would have found out the place or got there in time only that after crossing the ferry I happened providentially to meet on the road the "curé," who was hastening on the same errand by a more direct route through the woods. On our arrival I found the whole household kneeling round the bedside and father in his agony. As far as I could judge he was entirely unconscious of what was passing around him, and he had, I believe, been in that state during the greater part of the night. Extreme unction had been administered to him a day or two before. During the prayers for the agonizing which we said at intervals, his condition remained always the same until about five minutes before 12 o'clock noon. It happened that just at that moment I was the only one in the room with him. I was seated on a chair by his bedside with my face towards the head of the bed and saying my office, when noticing the breathing suddenly cease, I raised my eyes from the book to see what was the matter. To my astonishment he was looking at me and smiling, his eyes as bright and his features as natural as I had ever seen them. He then pressed my hand tightly in his in token of recognition and kissed me affectionately. I was so bewildered at what was happening that I scarcely know what my thoughts were at that moment; all I know is that without an instant's delay and guided, I believe, by a special Providence of God, I told him to say an act of contrition and that I would give him the last absolution. He did so aloud whilst I was reciting the prescribed formula. I then told him to say the holy names of Jesus, Mary and Joseph, which he did immediately after me and was repeating them out loud whilst I was giving him the indulgence of the hour of death. I then sprinkled a little holy water on his face, and whilst I was doing so, he gently closed his eyes, for a moment only, as I thought, but as God willed it, never to open again in this world. In a few seconds after his pulse ceased to beat and his soul, without a struggle, was gone to meet our Lord.

As ever, my dear David,

Your affectionate cousin,

JAMES M. HAYES, S. J.

Joel Chandler Harris, author of the well-known Uncle Remus stories and a journalist of distinction, died on July 3 at his home in Atlanta, Ga., after a month's illness. A week before his death he was received into the Catholic Church.

Article No. 3.**FREE TEXT BOOKS.**

(Holy Family Church Calendar, June, 1901.)

In the New World of April 27th Father Edward Higgins, S. J., formerly President of St. Ignatius College, now of St. Xavier College, Cincinnati, thus answers an article of Mr. Clarence Darrow, the representative socialist of Chicago:

Mr. Editor: In a recent issue of the Chicago Journal Mr. Clarence S. Darrow has a straightforward article on the free text-book question. So far as I have observed, Mr. Darrow is the only champion of free text-books who supports the proposed measure by a show of philosophical argument and tries to place the question on sound and solid political principles. I have followed his argument with interest and I can heartily agree with several of the good points he makes in the course of his article. I think he is entirely right in his opposition to the present top-heavy system of public education imposed on the taxpayers. The high schools are, in practice, exclusively for the benefit of the rich at the expense of the poor. Hence, says Mr. Darrow, "the high schools should be abolished and at once." The reason for this conclusion seems to be sound. The people in general cannot justly be compelled to do for any class of citizens that which they can well do for themselves, nor to perform for them a duty which they are obliged and able to perform themselves. Mr. Darrow applies this principle to the high schools and concludes that they must go. I might with perfect logic apply it to other than high schools, but I forbear. I will be content if Mr. Darrow will apply it to the question of supplying food, clothing and books to the children whose parents are able and are bound by natural law to provide them with all these things.

When Mr. Darrow deals with the attitude of Catholics and Lutherans towards this question of free text-books he recognizes the strength of their position and he argues against it with a courtesy that is in striking contrast to the bitterness and violence of other antagonists. So far as Catholics are concerned, they have never been opposed to placing a good common-school education within the reach of all the children, even the poorest, nor are they opposed to doing this by means of public taxation bearing evenly and fairly upon all, giving the benefit of such taxation equally to all. But Catholics are not willing to admit that

it is just and fair to establish and support by public taxation a system of public education which is opposed to the religious convictions and the rights of conscience of any class of citizens. They do not admit that the present God-excluding system of education in the United States is the only or the best possible system for a people who wish to preserve their Christian civilization. They hold that the state can adopt a system which, like that of Canada, England and Belgium, will do no violence to any parent's conscience, but will give religious schools to those who want them and unsectarian or godless schools to those who prefer them. Catholics do not agree with Mr. Darrow that there is no remedy for the injustice of which they complain. If there were more men in public life ready, like Mr. Darrow, to acknowledge the soundness of the religious attitude towards public education, they could easily discover a remedy.

Meanwhile let me return to Mr. Darrow's argument in favor of giving free text-books to all the children in the public schools, including those who can and should pay for them. The argument may be stated in these three propositions: First, it is the business of the state, one of its social functions, to give the children of the poor a chance to be educated; second, to do this effectually the state should provide free text-books for all children, not only for the children of the poor, but also for the children of the rich; third, therefore the state should enact a law in favor of free text-books. I think Mr. Darrow is too intelligent a man to need more than a bare statement of his own argument in this plain, unvarnished form to see its unsoundness. Whatever may be said of the first proposition, the second is evidently false. No one can deny that free text-books can be provided for the needy without bestowing so unnecessary a favor on the rich.

Mr. Darrow's contention that public schools are indeed socialistic, but only in the harmless sense in which courts of law, police departments and so on are socialistic, seems to me a mere play upon words which is hardly worthy of a serious man. An argument based upon an ambiguous or equivocal term—that is, upon a word taken in two different senses—is universally recognized as a fallacy deserving of no respect. Mr. Darrow takes the word socialistic in two different senses. In one place it stands for social or civil, in another it stands for paternalism or the theory of state socialism. Now, between social and socialistic there is a vast difference. Courts of law, police departments and the like are social institutions—that is, belonging to the

social state or civil life of the people. They are essential to civil society or the state, but they are not socialistic or paternalistic. To call them so is to change the meaning of the words in order to gain a point. This is not fair reasoning. It is absurd to compare the giving of free text-books with the supporting of law courts, and to justify the one by the necessity of the other. The first is socialism, a socialistic fad; the other is an essential function of civil society, in which there is not the remotest element of socialism. When Mr. Darrow attempts to defend the giving of free food and free books to all the children in the public schools, on the ground that the whole public-school system is socialistic and logically leads to these paternalistic measures, we may admit his assertion without accepting it as an excuse or justification of what is proposed. Let us say that the public school system is socialistic in the strict sense of the word. Let us admit that as it exists at present, it is a gigantic engine of state paternalism; that it is the embodiment in America of state monopoly, state control over education with no regard to the most sacred rights of parents and children. Let us grant all this. Is that a good reason for carrying socialism to still greater lengths? Cannot Mr. Darrow see that his admission is the strongest possible indictment against the present system of public schools? Instead of helping the cause of free text-books it ought to open the eyes of intelligent people to the true nature of the machine to which they are blindly yielding up the destiny of their children.

EDWARD A. HIGGINS, S. J.

Article No. 4.

WHY LUTHERANS IN THE UNITED STATES HAVE PAROCHIAL SCHOOLS.

(Synodical Conference of the Evang. Lutheran Church, 1890.)

Why is it that we Lutherans go to the trouble of erecting and maintaining parochial schools? This question we are frequently asked by our American friends. They often do not and can not comprehend our policy. They look upon it as an unnecessary expense, or sheer opposition to our common school system.

But let me say right here, that we Lutherans are not bent upon opposing our public schools. We are aware that for many reasons our civil authorities are obliged to erect and maintain schools, and we are glad to see them take an interest in the education of our country's children, so as to make them intelligent cit-

izens. We know that a large number of our country's children would be left without any instruction whatever by their parents, if our state authorities did not look to their education. For this reason we cheerfully and willingly pay our taxes for public institutions of learning. It is our desire that not a cent of these taxes be expended for sectarian purposes, but that every cent be used in the interest of the public and community at large. We seek to discourage all attempts that are being made to appropriate money from the public school fund for private and denominational schools. Hence I feel justified in claiming that it is not opposition to our public schools that induces us to build and maintain church-schools. Well, what is it? you ask.

WHY WE LUTHERANS MAKE IT A PRACTICE TO ESTABLISH, BUILD AND MAINTAIN PAROCHIAL SCHOOLS.

Our parochial schools are institutions of learning, where the attending pupils receive an education in reading, writing, arithmetic, geography, history, and grammar; but in connection with these secular branches of knowledge they are daily instructed in the histories and doctrines of the Bible, so that on their dismissal from school they are thoroughly acquainted with the law and commandments of their God and the way unto salvation. And if I were asked to give a brief reply to the question, why we Lutherans erect and maintain such schools, I should answer, because we know it to be our sacred duty to give our children a thorough Christian education; and we are convinced that under present circumstances this duty may best be performed by means of congregational schools.

Article No. 5.

“CREDIT TO WHOM CREDIT IS DUE.”

(Holy Family Church Calendar.)

(The Calendar wishes to express its cordial agreement with the able official organ of our great Ecclesiastical Province in praising the Minneapolis Tribune for being the first among our big American dailies to treat today's great school question with fearless impartiality.)

Says the Chicago New World: For the following letter, from the pen of one of our revered Chicago priests, we are indebted to our esteemed Minneapolis correspondent. It is taken

from the Sunday edition, December 22, of the Minneapolis Daily Tribune. The letter forms one of an interesting collection of letters on the school question, written for the same paper by clergymen of various denominations, in compliance with a general invitation from the managing editor.

Judging from the large number of letters that have already appeared, and from the great variety of religious bodies represented by the writers, it would seem that what the editor well terms the "much-mooted" school question is, in spite of the politicians, forcing itself to the front in Minneapolis, as elsewhere. Be this, however, as it may, the great northwestern organ deserves much credit for being the first, the pioneer among the big journals, in the matter of intelligently and fearlessly impartial treatment of the whole subject.

"Editor of The Tribune:

"Assuming with your other clerical correspondents on the school question, that our nation is not a pagan, but in a sense, a Christian one, the present writer in his remarks about religion in the public schools will be guided by universally admitted Christian principles. We all, Catholics and Protestants, hold, for example, the theory that religion should in some manner be imparted to the rising generation; but when we come to the practice, when the question arises, who is to impart it? Then begins in the non-Catholic mind uncertainty. Is it the parent, either in person or through the church? Or is it the state through the so-called public school? In the early years of our history the natural consequences of this uncertainty had not yet fully developed themselves, and consequently had not yet become so apparent as they are today.

"The change from the religious public school of colonial times to the religionless public school of today, was not sudden, but gradual. The uncertainty in the non-Catholic mind became by degrees indifference. Indifferentism naturally bred a want of vigilance, and this it was that left the way unguarded for ever-wakeful infidelity to begin its insidious work of ousting the very idea of God and his church from the public school, in order the more surely and swiftly to obtain the same result in the mind and heart of American childhood.

It would, however, be a mistake to think that all non-Catholics were so blind as not to see the real drift of things, For several years back this drift has been becoming more and

more apparent to the more intelligent and thoughtful-minded among them. We cite a few instances: A third of a century ago, in the ably edited Congregational paper, the *Chicago Advance*, the eminent Protestant physician, Dr. Henry M. Lyman, thus addressed his co-religionists:

“The complete secularization of education deprives it of the greater portion of its value. The secularization now imparted in our schools produces men and women fitted only for those forms of worldly activity which require little or no moral discernment. The ambitious, unscrupulous adventurer is the legitimate product of such an education. The great want of the age is moral training; but that can never be obtained at a purely secular school.’

“As an instance of a few years later on, we will cite a prominent member of another denomination, Rev. W. H. Pratt, Episcopalian rector of Grace church, San Francisco. In one of his sermons at the time that all Protestant hymns and readings were forbidden by the city school board in the schools of San Francisco, he tells his people plainly enough what his thoughts are.

“‘If we are to have,’ he tells them, ‘religious liberty here in fact as well as in name, let our religious money be as free as our religious opinions; and I claim our school money to be religious money. Let Jewish money go to Jewish schools, if they choose to establish them; Catholic money to Catholic schools; Protestant money to Protestant schools, and infidel money to infidel schools. Let each man do as he is persuaded in his own mind, otherwise there is no liberty here for any but those who hate religion. At their dictation Christian people are taxed to educate the children of Christian families out from the Christian religion; for not to educate children in religion is to educate them out of it into infidelity.’

“One instance from recent years, selected from many similar ones, will serve to show the public, and especially our infidel wire pullers, that not all our Protestant friends are as gullible as has been taken for granted. In the early 90s a respected Methodist organ, the *Nashville Christian Advocate*, left no doubt as to its being fully awake to the danger. To the secularists then slyly maneuvering for a ‘non-sectarian’ national university at Washington, the *Advocate* thus forcibly addresses itself:

“‘We want no national university. We have already gone far enough in the direction of government control of education.

The Christian conscience and common sense of the country will be more likely to recede than to advance a step farther on that line. The family and the church will have more, not less, control of education in our country. The assertion of parental authority and the reaffirmation of the church's functions as the educator of our own children—these are the duties of the hour.'

"Were the esteemed non-Catholic writers we have cited asked their opinions today, can there be the least doubt as to how they would answer? As to how they would line up? Can any fair-minded person think for a moment that they would be found standing for the 'purely' secular, 'really' God-excluding school, the pet choice and idol of one section of the community, thus spending the public money, contributed alike by all sections and belonging alike to all, for the unjust benefit of one favored one? The writer leaves the answer to the conscience of each reader for himself.

"JAMES M. HAYES, S. J.,
"Editor Catholic Penny Booklet."

Article No. 6.

STRONG WORDS FOR LIBERTY OF CONSCIENCE.

(The "Little Bee," 1885.)

. At a great Catholic meeting held a few years ago in Nottingham, England, the Rt. Rev. Bishop of the diocese being in the chair, Cardinal Manning thus forcibly expressed himself, amidst the repeated applause of his hearers, in regard to the coercion of non-Catholics in religious matters:

"And here let me say in passing that I have seen, I may say, a challenge thrown out to us in this form—Catholics know that if they were in a majority, they would coerce their fellow countrymen in the matter of religious education. To that I say, absolutely, no—(hear, hear)—and I say no as a Christian, and I say no as a Catholic, for this reason—by coercion you make hypocrites; you cannot make believers. (Hear, hear, and applause.)

"If the whole English people were to come to me tomorrow, and offer themselves to conform to the Catholic Church without Catholic faith, I should say, 'I will not admit one of you.' (Hear, hear, and applause.) And if any man were to say that by acts of the supreme power of legislature a Catholic majority may coerce the people of England into Catholic schools and Cath-

olic churches, I should say that in doing so we should violate some of the most vital principles of the Catholic faith. (Applause.) In order to be as brief as I can, I will give one and only one example. What is faith? The free spontaneous act of the intellect and the will accepting upon its due and proper evidence the revelation of God. And you will observe that it is not only the act of the intellect, but is the act of the will. And the reason why multitudes of men reject the truth is not to be found in their intellect, but is to be found in their will. Our Divine Master said, 'He that believeth and is baptized shall be saved, and he that believeth not shall be condemned.' But can any man be condemned for an involuntary act, for an act in which his will has no part, for an act that has no moral quality? Faith is eminently a moral act; it is an act of the will as well as the intellect. And if tomorrow, by an act of legislative coercion, the whole people of England were to be constrained into conformity with the faith which I believe to be the sole faith, I should say, in the name of God let no such legislative coercion ever be made." (Applause.)

Article No. 7.

STRENGTH SHOWN IN CONCERTED ACTION.

(The Catholic Home, Chicago, Dec. 27, 1890.)

The Catholic Truth Society, lately organized in Newark, N. J., states in one of its circulars that "Its first work will be an effort to extend the circulation of Catholic newspapers." Our Eastern friends, we think, are on the right track. Indeed, judging from our own experience, we should rather say, we *know* they are. Some two years ago the American League of the Cross, a Chicago organization with aims kindred to those of the Newark society, was desirous of obtaining a wider circulation for its publications than had been attainable under the pamphlet form. For this purpose it entered into an arrangement with the Catholic Home by which such reading matter as it might wish circulated was to be published in the columns of the Home on terms very little above the actual cost of publication.

After two years' trial, the plan has approved itself to all concerned. The League of the Cross people have been enabled to circulate much more good reading matter and among a far greater number of readers than was previously possible with the

means at their disposal. The results as far as the Home is concerned, have been equally satisfactory. The new arrangement proved at once to be equivalent to a notable increase in the editorial staff and consequent influence of the paper. Over three hundred thoughtful editorials on living issues during these two years, together with a proportionate amount of excellent literary matter, indicate this, whilst the increasing prosperity of the Home points in the same direction.

During the period mentioned the size of the paper has been enlarged twenty-five per cent, new type has improved its appearance, and its circulation has nearly quadrupled. Two years ago its regular subscribers formed almost its entire constituency, now it is more and more eagerly sought for every Sunday from the newsboys at the English-speaking churches of the city.

This plan of having a Catholic Truth Society or some such organization take up the work of aiding their local paper has been proved to be a success. We feel confident it is the right plan, and we recommend it to our friends in this city and elsewhere as the best means of promoting the interests of truth and religion.

Article No. 8.

THE CENTRAL CROSS.

(Cardinal Manning.)

In a place of justice, at Rome, they take you sometimes into a chamber with strangely painted frescoes on the ceilings and around the walls and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony, you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which every line falls into harmony, the perspective is perfect, the picture flashes out upon you, instinct with meaning in every line and panel. You can see at that point, and at that only, the design of the artist that painted it.

I believe that this world is just as bewildering a maze looked at from every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of the world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my stand at the foot of the cross. Then darkness and discord become lightened harmony; the mystery is solved;

the night that shuts me in becomes radiant with the divine light and glory. At the foot of the cross, art, science, literature, history become at once to me a divine, a glorious blessing. And so I claim for my Lord his rightful dominion over all the works of His hands. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in the world, and we will lay them down at His feet, for "Worthy of the Lamb that was slain to receive might, and majesty, wisdom and riches, and honor and glory." His is the sceptre, His is the right, His this universal world.

Article No. 9.

FORCIBLE AND NOTEWORTHY COMMENT BY EMINENT NON-CATHOLIC JURIST ON TO-DAY'S SCHOOL PROBLEM.

(Rev. J. M. Hayes, S.J., in Holy Family Church Calendar, 1902.)

On the mere score of justice and fair play why should twelve millions of Catholics and Lutherans be shut out, as they are in fact, from any benefit of the taxes they must pay for the support of a God-excluding school system? Or, to put the question in another form? Why should a million of children be compelled to be educated in private schools at the expense of their parents, who have already paid their share of taxes for the maintenance of schools to which they cannot conscientiously send their children?

The difficulty of finding an adequate answer has often been felt by fair-minded Americans. Take, for instance, the distinguished non-Catholic, ex-Judge Taft, of Ohio, who is at present the president of the Philippine Commission. A decade of years ago this eminently upright and intelligent jurist, referring to this unjust taxation of his Catholic fellow citizens in Cincinnati, and viewing the subject in the light of natural equity and fairness, thus forcibly expressed himself:

"This is too large a circumstance to be covered by the Latin phrase, 'de minimis non curat lex' ('The law cares not for trifles'). These Catholics, paying their proportion of the taxes, are constrained every year, on conscientious grounds, to yield to others their right to one-third of the school money, about \$200,000 a year. That is to say, these people

ARE PUNISHED EVERY YEAR FOR BELIEVING AS

THEY DO,

to the extent of \$200,000; and to that extent those of us who send our children to these common schools become beneficiaries of Catholic money. What a shame for non-Catholics to have their children educated with money robbed from Catholics!"

Fortunately, as every one can notice, the number of our fellow citizens beginning to view the question in the same light as Judge Taft, is daily increasing.

Article No. 10.

POINTERS FOR CATHOLIC CITIZENS.

(San Francisco Monitor.)

In his "Handbook for Catholic Parishioners of the Archdiocese of Milwaukee," Archbishop Messmer writes: "The Catholic 'citizen' cannot throw off the 'Christian'; he must be a Christian citizen and his politics must be Christian politics, whether it be in the Union, and the State, or in his township, village or city. * * * The loyal citizen must be guided by principle, not by the mere hope of profit; party principles and politics must be subordinate to Christian principles; he will look more to the man of religious conviction and honest purpose than to the platform of his party. For a man to sell his vote for filthy lucre or political advancement is a sin against God, just as well as a crime against the country. It is urged that 'no Christian, unless compelled, should stay away from election. To abstain from voting is always poor politics, and very often poor Christianity.' Catholics are warned to be 'on their guard against political candidates who are Catholic in name only, without practicing their religion, or who look only to political advancement and personal enrichment. Sooner elect a straight, out-spoken Protestant of good Christian principle and fair intention, than a Catholic with little religion and probably less principle.'"

Striking tributes to Cardinal Newman are always welcome. Lord Coleridge, the Protestant Lord Chief Justice of England, utters these remarkable words: "Raffaello is said to have thanked God that he had lived in the days of Michael Angelo. There are scores of men, I know, there are hundreds and thousands, I believe, who thank God that they have lived in the days of John Henry Newman."

Article No. 11.

OF ECCLESIASTICAL ORIGIN.

(The "Lamp," Anglican, May, 1908.)

It is interesting to learn that the group of type names, such as pica, brevier, etc., had an ecclesiastical origin. They were derived from the first books in the composition of which they were employed, all ecclesiastical books. Thus brevier reminds us of its first use in the printing of the Breviary. The primer goes back to the Primarius, or the Book of Prayers to the Blessed Virgin; canon, used in printing church canons. Pica, in a less plain path leads back to the Ordinale, or book prescribing the order of the offices of the Church and the succession of feasts. The original black letter of this size, set solid and with narrow width of body type, gave to the page a peculiarly speckled appearance, which suggested the mottled plumage of the pie or pica.—*True Voice*.

SUPPLEMENTARY NOTE A.

The Folio Form Series of "Sound Readings" is not a newspaper, though having in some respects the appearance of one. This appearance, we suppose, was what suggested to some of our young distributors the idea that spreaders of Catholic Truth had as good a right as the venders of Sunday secular papers, to use the vicinity of the Churches for their field of operation. Whatever the origin of the idea, no time was lost in putting it into practice, and, we are glad to say, with an issue most gratifying to all friends of TRUTH, and especially so to our zealous young distributors. The HOLY FAMILY CHURCH altar-boys were the first to make the trial. The results speak for themselves. On the first Sunday (Aug. 25), the number of single copies disposed of was between 250 and 300. On the next Sunday (Sept. 1), about the same number—in all over 500 single copies at the one Church for the two Sundays.

In accounting for this remarkable success (omitting all reference to the merits of the Publication itself), the chief credit is undoubtedly due to the 3 to 2 plan of apportioning the "Single-copy" nickel between the Publishers and the young distributors. The remuneration attainable by this plan was so far beyond anything offered by the Sunday secular papers, that the youngsters were delighted by it and consequently worked like beavers. As suggested by a thoughtful bystander, would not some such "square deal" arrangement work with our esteemed Catholic weeklies, bringing them immensely increased circulation and correspondingly increased advertising patronage? The suggestion is worth thinking over.

CHIPS OF WISDOM FROM THE ROCK OF PETER,

An Indexed Collection of Brief Papal Utterances, Bearing on Modern Social Questions.

BY REV. JAMES M. HAYES, S. J.

With an introductory consisting of appropriate selections from the writings of Cardinal Manning, Rev. W. Poland, S. J., and Rev. E. A. Higgins, S. J., and an appendix containing timely extracts from memorable Pastorals issued in 1860 and 1877, by Cardinal Pecci, Archbishop of Perugia, afterwards Pope Leo XIII.

The accompanying specimen pages from the index, will give an idea of the scope of the work.

Samples of What the Critics say:

A prominent Catholic layman writes: "I find it a perfect treasury."

A friend of the author thus expresses himself: "You will ever have the thanks of those who consult it before speaking or writing on Modern Social questions.

"When reading Fr. Hayes' new publication," says the Holy Family Church Calendar, Chicago, we seemed to ourselves like one sitting by the shore of the sea watching a fisher of pearls. Time and again the diver plunges into the waters of the deep, and one by one the precious gems are brought to light. The waters of the sea are the teachings of our holy Mother the Church, in the words of her visible head: Fr. Hayes the diver; his little book the casket in our hands; the gems are the thoughts he gathers; and we the gainers by his labor.

INTRODUCTORY MATTER.

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Page VIII. CARDINAL MANNING—On the Temporal Power.
Page XIII. REV. E. A. HIGGINS, S. J.—On Catholic Obedience.
Page XVI. Encouraging Words of Our Archbishop.

PREFACE.

- Page XVI On Re-echoing the Words of the Pope.

APPENDIX.

- Page 151 On the Authority to be attributed to Memorable Pastoral of Cardinal Archbishop Pecci, on the Temporal Power.
Page 151. Extracts from the Memorable Pastoral Itself.
Page 161. CARDINAL ARCHBISHOP PECCI—On the Church and Civilization.
Page 162. CARDINAL ARCHBISHOP PECCI—On Labor
Page 167. CARDINAL VAUGHAN—On the Present Social Difficulty.

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